AUTUMN A.D. 1958

the anglican digest

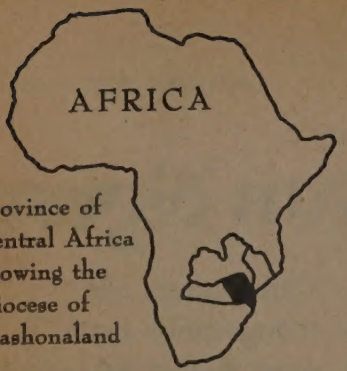
- some things old
- many things new
- most things borrowed
- everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

THOSE WHOM GOD HATH JOINED . . .

HAD IT not been that his thirst for education took him to England six years ago, Patrick Matimba, 26, might have had quite an ordinary life as just one more Negro making out as best he could under the segregation laws of his native Southern Rhodesia. But, at an interracial dance near London, Patrick met and fell in love with a sturdy young blonde housemaid from Holland. A short time later the two were married. When, after returning home alone, Patrick sent for his wife and baby daughter to join him, he became the center of the thorniest and most widely publicized racial dispute in all of Southern Rhodesia's history.

Though never before had the government had to deal with a case in which a Negro married a white woman, it found no legal way to keep Mistress Matimba out of the country. But since the Land Apportionment Act of 1941 forbids whites and blacks to live in the same community, the question arose: Just where could the Matimbas go? At first, Patrick, the son of a Negro Anglican



Province of Central Africa showing the Diocese of Mashonaland

priest, helpfully offered to become his own wife's servant — the only kind of Negro permitted to live among Europeans. Then Saint Faith's Anglican Mission, in the white tobacco growing settlement of Rusape*, where his father had worked, gave Patrick a job as a £12-a-month storekeeper, and two rooms where he and his family could live together in the mission. It seemed a satisfactory solution — until the whites of Rusape, many of whom migrated from South Africa, were heard from.

At a protest meeting, 350 farmers and their wives passed a resolution demanding that the government "stop this kind of thing." When Mistress Matimba went shopping, the white ladies of the village turned their backs on her. A tailor refused to accept her husband's trousers for dry cleaning. When Patrick entered a bank without removing his hat, a teller ordered him out for failing to show the proper respect for white depositors.

One day Mistress Matimba collapsed after a miscarriage and had to be rushed to a hospital for emergency surgery. The white hospital let her in, but the superintendent bluntly told Patrick he could not see her — "even," as Patrick said later, "if dying." Frantic, Patrick transferred her to an African hospital where an operation was performed just in time.

Last week as Rusape citizens hammered away at the government to exile the Matimbas from the area, Prime Minister Sir Edgar Cuthbert Freemantle Whitehead rose in Parliament

* Rusape is 200 miles from the east coast of Africa and 100 miles southwest of the See City (Salisbury) of the Diocese of Mashonaland, one of the four dioceses which comprise the ecclesiastical Province of Central Africa.

The Province was set apart in 1955, and in 1957 the first Bishop of Matabeleland was enthroned as the First Archbishop of Central Africa by the Archbishop of Canterbury. The Province is larger than Alaska and equals Texas in population; of almost 7,000,000 people, only some 250,000 are Europeans. The Diocese of Mashonaland is larger than California, has some 30 parishes and stations and 70 priests, parochial and otherwise.

Patrick Matimba's father, the Rev'd Elfric Matimba, was ordained to the priesthood in 1929; he retired two years ago.

to move the second reading of an extraordinary amendment to the Land Apportionment Act. The amendment proposed that any European woman who married a native would legally become a native herself. Whitehead said that everybody would be free of party discipline to vote as they wished, because this "is more a question of conscience than of government policy." One opposition member foresaw some unexpected

consequences. "We say," he began, "that what is sauce for the goose is sauce for the gander. Here you have the instance of the white goose wishing to become black, and sooner or later you will want the black geese to become white."

To Patrick Matimba, the whole episode was proof that in multiracial Southern Rhodesia there is "very little hope that mutual tolerance and understanding will ever prevail. When the news got out that I had been banned from the European hospital, a European youth grabbed me by the tie in a fit of rage and nearly throttled me. He thought it was a crime that I should want to be beside my wife when she was ill." *(Courtesy* Time; *copyright Time Inc. 1958)*

PROBLEM

OUR TOWN is a small one, and the president of the local bank is a communicant of the Church. His extensive real estate holdings include an old building, the tenant of which sublets the apartment (?) on the second floor to a poor family. The "apartment" has a toilet and kitchen sink, but no bathtub or hot water; the windows are broken and some of the plaster has come off the walls. When I was informed of the situation, I investigated and found the toilet broken and the family in need of food. I obtained some temporary aid for the people and referred their case to the State Welfare. As for the broken toilet, I talked the banker into buying a new one — after considerable discussion. The following week the man had a large swimming pool installed in his own yard. I have my own opinion about all this, but I wonder what Father Gusweller ["Neighborhood Row," TAD, Summer A.D. 1958] would do in such circumstances. I can't do much as we are a small congregation and the banker contributes liberally to the support of the Church. — Lay Reader in Charge.

(TAD will publish the best advice, 250 words or less, to Lay Reader's appeal received by The Editors before All Saints' Day, this year.)

SINS OF THE SAINTS

THE LATE G. D. Rosenthal's book, *Sins of the Saints**, is the 1958 Autumn "Book-of-the-Season." In selecting the book, the EBC was guided somewhat by Club members themselves. In the few years that the Club has been in operation, many people have suggested a number of previously published books (both in and out of print) as "Books-of-the-Seasons." One of the recommended books, and by far the most mentioned, was *Sins of the Saints*.

For a number of reasons, the EBC cannot consider a book already in print, but *Sins of the Saints* was different: (1) while it was published some 20 years ago, few copies were ever sold in the U. S. A., (2) it was good — just as good as those early nominators claimed, and (3) the EBC could get it — always an important matter. The work was remarkably undated, and, after advance readers, clerical and laic, read and favorably reported on it, the EBC arranged to have the book edited and brought out for the Church in America.

* Morehouse-Gorham Co., 14 East 41st Street, New York 17, N. Y., publishers. ($2.50)

In fourteen chapters and an epilogue, Fr. Rosenthal discusses "the sin that is admired of many" (respectability), the controversial spirit, bad temper, unwillingness to forgive, tittle-tattle, depression, anxiety, self-satisfaction, the neglect of prayer, ingratitude, the love of money, n a m b y - pambyism, moral cowardice, and "stunt" religion. At first glance a reader, knowing something of the author's trouble with his bishop, might anticipate some sort of self-justification, but the book is utterly free of personalities and personalism: the author simply *knew people* and their sins, and he writes about them — honestly, clearly, and with remarkable gentleness.

In reviewing *Sins of the Saints*, the American editor said, "I am so impressed with Fr. Rosenthal's arguments and style that I found it hard to change what he wrote, and so have altered it only where it seemed necessary to bring it up to date; the subject matter is always relevant, and Fr. Rosenthal's way of saying things is unusually clear and attractive."

George David Rosenthal was brought up in the vicarage of a London slum parish. He went

to Oxford, and after his ordination to the priesthood went to Birmingham where he spent the whole of his ministry in one parish: St. Agatha's, Sparkbrook. He died in 1938 and his body was buried in his beloved Birmingham. He had a singularly happy married life; there were two children of the marriage, a son and a daughter. Fr. Rosenthal was well known as a preacher, and was much in demand during Lent and on special occasions. In 1932 he made a preaching tour in the U. S. A., and made many friends.

Fr. Rosenthal's life was not entirely happy — thanks to the late the Rt. Rev'd Ernest William Barnes. When the diocese of Birmingham was set apart in 1905, Charles Gore (1853 - 1932), one of the founders of the Community of the Resurrection, first principal of Pusey House, Oxford, and Bishop of Worcester, who had somewhat initiated the establishment of the Diocese, became its first bishop. Upon his translation to Oxford in 1911, Bishop Gore was succeeded by Henry Russell Wakefield, a man not of the same stature or equal mind, but of the same intention: to teach and practice the whole Faith and nothing but the F a i t h. Curiously enough, Anglican bishops are not always of the same intention — and purpose — as their predecessors, and when Ernest William Barnes became the third Bishop of Birmingham in 1924, diocesan attitude, policy, and behavior changed. Good Fr. Rosenthal, admired and respected by many, became one of the "bad boys" of Birmingham.

St. Agatha's was a sparsely attended church when he took it over. He gave it the full sacramental system and worship approved and encouraged by Bishops Gore and Wakefield, and a vigorous parish life sprang up. Shortly after Bishop Barnes' elevation, Fr. Rosenthal arranged a service of thanksgiving for the revival of the Church's full faith and practice in Birmingham (the area is predominantly "non - conformist" — Methodist, Baptist, and Unitarian), and, as had been his custom, asked the Bishop to attend the service and meeting afterwards. Two weeks passed without a reply from Bishop Barnes. An answer was sent all right, but it appeared in the local newspaper before it was received by Fr. Rosenthal himself. The letter condemned certain practices as being "superstitious" and attacked the doctrine of the Real Presence. (Bishop Gore had written a great deal in support of the doctrine.)

A reply was sent by Fr. Rosenthal, repudiating the accusations of "illegal" practices

and false doctrine; he reminded the Bishop that his lordship was not without fault himself, and pointed to certain false doctrines of the Trinity, the Incarnation, the Fall, and spoke of the rumour that the Bishop was contemplating an ultimate revision of the Creeds. The Vicar of St. Agatha's urged a meeting of himself, his supporters in the diocese, and the Bishop, but his lordship declined to attend.

The Bishop's next action was to refuse to visit, even for Confirmation, St. Agatha's and sixteen other churches — all considered orthodox and proper by the previous bishops.

The long drawn-out controversy with Bishop Barnes, the anxiety, the difficulty of the decisions that had to be made, overtaxed Fr. Rosenthal. He found himself with a strained heart and was advised to resign his parochial work on medical grounds: he refused to do this, as his resignation would have opened the way to his replacement at St. Agatha's by a nominee of the patron — the Bishop of Birmingham, and much of Fr. Rosenthal's labors would have been brought to naught. His health finally broke, and death came in 1932 — the same year that it came to the first Bishop of Birmingham, Charles Gore.

After an unusually stormy career, Bishop Barnes resigned his see in 1953, but until his recent death he continued to embarrass the Church by public statements that caused thoughtful and careful Churchmen to consider him unorthodox and something of a strain to the bench of bishops.

George David Rosenthal knew from firsthand experience something about the sins of the saints. *(Taddled from "Embertidings," Autumn A.D. 1958)*

★ ★ ★

WHEN visiting my parishioners, I usually carry along calling cards on which I have previously jotted appropriate messages to leave when nobody is home. In trying to park in a downtown area, I brushed the tail-fin of a shiny new Cadillac. As I surveyed the slight damage, the woman who owned the car appeared. Although she agreed that the damage was practically unnoticeable, I gave her my card and said that if repairs were needed she should send me the bill. As I drove away later, a startling thought hit me: What must that woman think of me? I had given her one of the cards that read, "I'm sorry that I missed you. I'll try again another time." *(Taddled from a parish paper)*

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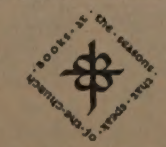


Regulations for submitting such a work and information about the judging of manuscripts may be obtained by writing to Morehouse - Gorham Company, 14 East 41st Street, New York 17, New York, or to the Episcopal Book Club, Nevada, Missouri.

A STORY IN PURPLE

THE COLOR PURPLE (or violet) is appropriate to the Advent Season for the following reason. The people of Tyre, at the eastern end of the Mediterranean Sea, used to extract from certain fish (the *purpura)* a dye which they used in coloring fabrics.* Because Tyrians dipped their fabrics twice, the color was much stronger and lasted much longer; consequently it was so expensive that only the rich and powerful could afford it. Eventually Tyrian purple became the symbol of power and authority and was worn only by Emperors and other royal persons. [That is why our bishops today wear Tyrian purple: they are, in an Apostolic sense, the royalty of the Church.] It is from this custom that we have the phrase, "born to the purple."

We should think that Tyrian purple ought to be the color symbolic of our Lord's Kingship and the color used in Advent; but because He humbled Himself to be born of man and of our flesh, His purple took on a tainted or darker hue. And so, the purple we see on our altars and the Eucharistic vestments which our priests wear during Advent is of the darker or tainted purple. We are thereby reminded not only of our Lord's majesty but of His assumption of human flesh and the anticipated redemption of humanity at His Second Coming. *(Taddled from a parish bulletin.)*

★ ★ ★

* The color was more crimson than blue, and so accounts for the contradiction of colors in the Gospel accounts of our Lord's Passion: The Gospel for Good Friday (St. John) says, "they put on him a purple robe"; the Gospel for Tuesday before Easter (St. Mark), "And they clothed him with purple" the Gospel for Palm Sunday, "put on him a scarlet robe."

ACCORDING TO--

The Archbishop of Melbourne: Such words as salvation, atonement, miracle, sacrament, grace, redemption, sacrifice need as much explanation to our generation as if they came from an alien culture.

The Bishop of Wyoming: "Our two hospitals — St. John's Hospital at Jackson and the Bishop Randall Hospital at Lander, are in the process of being turned over to non-Church boards of Trustees for management."

The Bishop of Minnesota: The immediate necessary work of Church people is to increase their knowledge of their religion. They must become Christians not by convention, but by conviction.

TWENTY-FIVE DOLLARS

AN IMAGINARY person, Elias Whitby, a modest man of considerable wealth, wishes to redraw his last will and testament. He has been a loyal Churchman all his life, and for the last several years he has tithed. (It took a great deal of courage for him to do so, but once he started tithing he found it easy and joyful.) He wishes to tithe in his death by leaving to the Church a tenth of his estate, a portion which he reckons to be $320,000.

Mr. Whitby served as a vestryman for a number of years, and until his health broke a few months ago he was senior warden of the local parish. During his active life he supported the Church more or less liberally, but always quietly and sometimes anonymously. He has seen the Church operate on parochial, diocesan, and national levels, but he does not know where properly to place the tenth of his estate so that it will do the most good for the Church *as a whole.*

In writing to TAD about the matter, he said, "It is our duty (and pleasure) while we are alive to support the Church, and thinking of my own family I am sure that my three sons and their children will do as I have done, and my wife, by inheritance a person of some

means, will also continue to support the Church as long as she lives; consequently I have ruled out the parish, the diocese, and any agency of the national Church. What I really want to do is start or augment something that will strengthen the faithfulness of the Church, something that will contribute to the interior life of the Church, something that will enhance the integrity of the Church — as a whole. What shall it be?"

TAD offers a prize of $25.00 for the best answer (limited to 500 words) submitted by All Saints' Day of this year. Each entry (any number may be submitted by the same person) must be typewritten, double-spaced, on 8½ x 11 white paper, and mailed to The Anglican Digest, Nevada, Missouri. The winner will be announced in a subsequent issue of TAD.

FIRST IN THE LAND

THE ARCHITECTURALLY informed visitor to Woodbury, Connecticut, would have little difficulty in identifying the Glebe* House as a colonial building — its characteristic lines and massive central chimney proclaim a date of about 1750 when the small, original portion built about 1690 was enlarged; but unless he were also historically informed, he might not know that the quiet old house, now over 250 years old, enjoyed a great moment in history which has endeared it to every member of the American Church.

Its great day was 25 March 1783 — the feast of the Annunciation of the Blessed Virgin Mary — when ten of the fourteen priests of the Church of England in Connecticut met in solemn conclave in the study of the house to elect a man to go to England for consecration as Bishop of Connecticut. Their choice fell upon Jeremiah Leaming, Rector of Christ Church Parish, Stratford, with the proviso that if he declined the honor, it was to go to Samuel Seabury of New York.

* *Glebe* comes from a Latin word for *soil* or *land* and is not entirely unrelated to the word *glean*. *Glebe* is land devoted to the maintenance of a parish priest whose residence, if in town, was called the *rectory* or *vicarage;* but if on the glebe (often the case, especially in Colonial America), it was called *Glebe House*.

For reasons of age and infirmity Leaming did refuse, and so Seabury was sent in his place in order, as the Connecticut Clergy said in a letter to the Archbishop of Canterbury, "To lay the foundation for a valid and regular Episcopate in America." They also urged His Grace, "that in your archiepiscopal character you will espouse the cause of our sinking Church, and at this important crisis afford her that relief on which her very existence depends by consecrating a bishop for Connecticut."

Unfortunately, the Archbishop could not do so until Parliament enacted permissive legislation authorizing the consecration of foreign bishops and excusing them from taking the oath of allegiance to the Crown which the English Prayer Book then required. As all this was expected to take a long time, Seabury resolved not to wait; he went instead to Scotland where three bishops of the Scottish Episcopal Church consecrated him, at Aberdeen, 14 November 1784.

The next day the new Bishop and his consecrators signed and sealed a Concordat or "Bond of Union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut," in which among other things they declared that, "As the Celebration of the Holy

A spot of history for all to see.

Eucharist . . . is the principal Bond of Union among Christians, as well as the most solemn Act of Worship in the Christian Church," they desired to keep the liturgy of the new Church in America as close as possible to that of Scotland. Hence, the Scottish Bishops, "tho' . . . very far from prescribing to their Brethren in this matter," urged Bishop Seabury to "endeavor all he can consistently with peace and prudence, to make the Celebration of this venerable Mystery conformable to the most primitive Doctrine and Practice . . . which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the Wish of some of the most eminent Divines of the Church of England, that she also had more closely followed than she seems to have done since she gave up her first reformed Liturgy used in the Reign of King Edward VI."

As Seabury upheld his part of the Concordat and was able to persuade the American Church to follow the Scottish Communion Office in its Prayer Book of 1789, rather than take over the Eucharistic liturgy of the English Prayer Book, the Concordat is a document of major historical importance in our history, and it is widely acclaimed by liturgical scholars who regard the Scottish Com-

munion Office as superior to that of the 1662 English Prayer Book.

We are blessed that the Glebe House still exists for visitors to see. The old house, where the chain of events that had such far-reaching consequences was begun, passed into private hands in 1786, and was later used as a shop, but its historical significance was not forgotten, for in 1883 the centennial of Bishop Seabury's election was commemorated there.

In 1892 three priests bought the house and gave it to Bishop Williams (Fourth Bishop of Connecticut, d. 1899) as a Christmas present. Various plans were proposed but no effective use was made of the house for many years, and its condition deteriorated until it was recommended that the house be pulled down and a memorial tablet set up to mark the historic site.

The proposal spurred Bishop Acheson* into action, and in 1925 he formed the "Seabury Society for the Preservation of the Glebe House," which became custodian of the building and keeps it open to the public as a monument to the election of the first American to receive the apostolic commission and return to his own country as the first duly consecrated bishop, of any kind, in the United States.

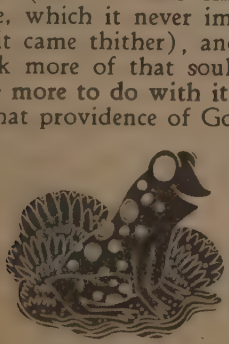
Woodbury Glebe House is open to the public daily (except Wednesday) from 10 A. M. until 5 P. M. (Sunday, 1 - 5 P. M.). The Seabury Society for the Preservation of the Glebe House has been commended by General Convention for its work and Churchmen everywhere encouraged to support it by voluntary contributions. All who would like to have a hand in preserving Glebe House as a landmark in American Church history are invited to become members of the Society by sending $2.00 or more to: Glebe House Treasurer Diocesan House, 1335 Asylum Avenue, Hartford 5, Connecticut.

* Sixth Bishop of Connecticut, d. 1934. He was elected first suffragan, then Coadjutor, and in 1926 became Diocesan. A son, Dean Gooderham, was Secretary of State 1949-1953, and another son (and namesake), Edward Campion, is Associate Professor of Finance, George Washington University. His wife, Eleanor Gooderham, died last July at the age of 87. Her grandfather, William Gooderham, emigrated from England in 1832 with 58 of his kinspeople, and settled in Toronto, where Mrs. Acheson was born one of 12 children of George Gooderham and the former Harriet Dean. After the Acheson marriage in 1892, the couple went to Middletown, Connecticut, where the two sons and a daughter were born, and a drive along the Connecticut river was given their family name.

HELL OF HELLS

WHEN ALL IS DONE, the hell of hells, the torment of torments is the everlasting absence of God, and the everlasting impossibility of returning to His presence: *Horrendum est*, says the Apostle, *It is a fearful thing to fall into the hands of the living God* . . . but to fall out of the hands of the living God, is a horror beyond our expression, beyond our imagination.

That God should let my soul fall out of His hand, into a bottomless pit, and roll an unremovable stone upon it, and leave it to that which it finds there (and it shall find that there, which it never imagined, till it came thither), and never think more of that soul, never have more to do with it. That of that providence of God, that



studies the life of every weed, and worm, and ant, and spider, and toad, and viper, there should never, never, any beam flow out upon me; that that God, who looked upon me when I was nothing and called me when I was not, as though I had been, out of the womb and depth of darkness, will not look upon me now, when, though a miserable, and a banished, and a damned creature, yet I am his creature still, and contribute something to His glory, even in my damnation; that that God, who hath often looked upon me in my foulest uncleanness, and when I had shut out the eye of the day (the sun), and the eye of the night (the taper), and the eyes of all the world with curtains and windows, and doors, did yet see me, and saw me in mercy, by making me see that He saw me, and sometimes brought me to a present remorse, and (for that time) to a forbearing of that sin, should so turn Himself from me, to His glorious saints and angels, as that no saint nor angel, nor Christ Jesus Himself, should ever pray Him to look towards me, never remember Him that such a soul there is . . . that that God should frustrate all His own purposes and practices upon me, and leave me, and cast me away, as though I had cost Him nothing, that this God at last, should let this soul go away, as a smoke, as a vapour, as a bubble, and that then this soul cannot be a smoke, a vapour, nor a bubble, must lie in darkness, as long as the Lord of light is light itself, and never spark of that light reach to my soul. What

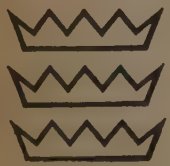
Tophet* is not paradise, what brimstone is not amber, what gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage bed to this damnation, to be secluded eternally, eternally, eternally, from the sight of God? —*John Donne*

* Tophet: a place or object in the valley of Hinnom, immediately to the southwest of Jerusalem, where human sacrifices were burned by idolatrous Israelites in the worship of Moloch. — *Oxford Dictionary of the Christian Church.*

QUESTION

What is "schism" that we pray to be delivered from? Can you give an example? (T. L. D.)

The word *schism* comes from the Greek "to split, to tear, or to rent," and it means a breaking away from, or separation, and is used in referring to the breaking away of groups or bodies from the One, Holy, Catholic, and Apostolic Church. The Prayer Book Litany has the phrase, "from all false doctrine,



seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin ★ which doth so easily beset us, ★ and let us run with patience the race that is set before us, ★ looking unto Jesus ★ the author and finisher of our faith. ★

the epistle for a saint's day

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EBC, Nevada, Mo.

heresy, and schism . . . Good Lord, deliver us." False doctrine is wrong thinking (wrong, because it is one-sided or incomplete, or just wrong) and it often leads to heresy (believing that what one thinks is right because one thinks it — and teaches it, and heresy leads to schism (if you won't do and think as we do, we'll have our own church!); as a branch

wrested from a tree dies, so schism may lead to eternal death. That is why we pray (in the Litany) to be delivered from all three: false doctrine, heresy, and schism. False doctrine almost always leads to heresy, but heresy does not always lead to schism. Several Bishops of Rome have been declared heretics, but no schism resulted; some American bishops have been heretical in word and deed, but schism has not resulted. Schism does not always lead to eternal death. The Greek Churches are considered by Rome to be in schism because they are not subject to and in communion with the Bishop of Rome; but Rome would not say that they are headed for eternal damnation. There is a difference between breaking away from something and not being a part of it in the first place: Baptists, Presbyterians, and other such bodies are not schismatic because they were not a part of and did not break away from — as bodies: like Topsy in *Uncle Tom's Cabin*, they just "growed."

★ ★ ★

THE FEAST of Saint Andrew the Apostle is placed at the beginning of the Church's Year because he was the first - called disciple of our Lord and the first missionary of the Church — "He first findeth his own brother [Peter] . . . and brought him to Jesus." The X-shaped cross is appropriate to Saint Andrew's escutcheon because he met his martyrdom (30 November) by being tied to and left to die on such a cross.

IN LONDON a trucker and his helper saw a large number of bishops strolling outside Lambeth Palace.

Trucker: "'Eard of the Twelve Apostles?"

Helper: "Mum's got 'em on teaspoons. Dad says they flogged the fish."

Trucker: "The job's come down to these blokes."

(Taddled, somewhat, from the London Church Times)

GREETING CARD SPECIFICATIONS

(See page following)

PAPER. Hamilton Victorian text, laid finish, watermarked, with matching envelopes (baronial style).

COLORS. Chrysanthemum green and cinnamon pink, both colors mixed to our special order. The Troyer card is on white paper, the Jung on ivory.

SIZE. French fold, 4¼ x 5½; envelopes 4⅜ x 5⅝.

COST. Packet of twelve cards of the same design and envelopes for $1.00, plus 25c for postage and handling.

DESCRIPTION. *No. 1—Troyer.* Outside: the text is from the first Gospel for Christmas Day; inside: across the top is a row of IHS's, also in two colors. There is no legend, thus allowing adequate space for personal messages.

No. 2 Jung. Outside: the X and P are the first two letters in the Greek for Christ; the A and W are the first and last letters of the Greek Alphabet: the alpha and omega—"the Beginning and the End." Inside: the legend (also in two colors), "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," is from the first Epistle for Christmas Day. There is generous space for personal messages.

NOTES: The two cards have been manufactured in limited numbers, and upon exhaustion of the present supply, they will not be reprinted; orders received after 1 December will be returned.

We do not imprint personal names. All orders must be accompanied by remittance. Satisfaction is fully guaranteed.

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Postage and handling charge on entire order .25

For which I have enclosed the total amount of $.....

My name and full mailing address are clearly printed below:

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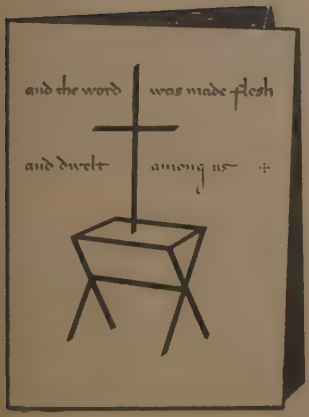
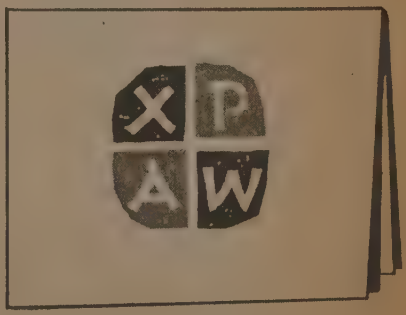
By Distinguished Artists Especially
For Members of the Church





(both illustrations are reduced in size)

The cards are available now for use at Christmas this year
Specifications are given on the preceding page

THERE IS NO OTHER -- PLACE

THE Church is referred to in many places in the Bible as the House of God. Jesus spoke of it as "My Father's House." It is, therefore, our spiritual home. In Baptism each one of us is made the child of God; so, as children of God, we claim His house as our home.

This is the reason we say "the Church is the place." It is the place where the Christian Family gathers for all functions of the Church. The great spiritual events in our lives—our Baptism, Confirmation, wedding and burial—are to be in our spiritual home.

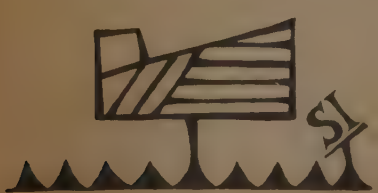
Our Church building is our parish home—the place where the parish family meets to wor-

ship, and every service of the Church is to some extent an act of worship. In every service we acknowledge God as our Father. We come to Church for the various functions of the Church. This should be a normal thing for us.

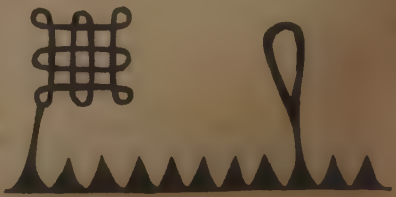
In Baptism we become members of the Christian Family, so it is in the home of the Christian Family that Baptism is administered. Even when a person is baptized elsewhere, in unusual circumstances recognized by the Prayer Book, we are told that "it is expedient that a Child or

OH LIVE YE BY THE CALENDAR

THE RUNIC SYMBOLS BELOW *on this page and the next indicate forthcoming Holy Days, and certain days of fasting; one day of civil appointment is included. October: St. Luke, Evangelist and Martyr (18); St. Simon and St. Jude, Apostles and Martyrs (28); November: All Saints' Day (1); Thanksgiving Day (27); St. Andrew, Apostle and Martyr (30); December: The Winter Ember Days (17, 19, 20); St. Thomas, Apostle and Martyr (21); The Nativity of our Lord, or the Birthday of Christ.*



OCTOBER



NOVEMBER

Person so [that is, privately] baptized be afterward brought to the Church," at which time certain parts of the Baptismal Office be used.

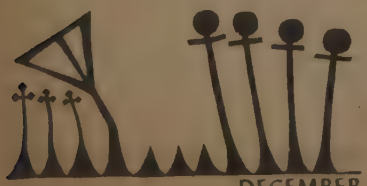
When a person is brought into the Christian Family, it is only natural that the Christian Family be present to participate in the service. The entire congregation has a responsibility for the new member, and they should be present to welcome him into the Family. Our Father's House is the place to do this.

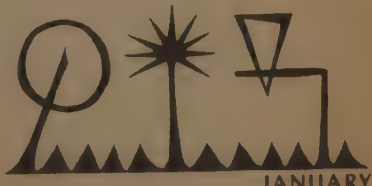
Except for some critical reason, Confirmation is always ministered in the church. When we ratify and confirm the promises and vows of our Baptism, it is only natural that we do this in the presence of the Christian Family, in the home of the Family, which is the church.

In the Solemnization of Holy Matrimony, the Prayer Book presupposes that the service shall be in the church, as the first rubric states. The entire Church has a stake in a marriage, and members of the Christian Family, as many as possible, should be present to hear the vows exchanged and to join in the prayers for God's blessing upon the union.

Marriage is not so private affair as it sometimes seems to appear. We need the prayers of the congregation, the continual guidance of the Church, and it is therefore proper that a man

commonly called Christmas Day (25); St. Stephen, Deacon and Martyr (26); St. John, Apostle and Evangelist (27); The Holy Innocents (28); [Because of the lack of space, the four days preceding were similarly indicated on the old "clog almanacs"]; January: The Circumcision of Christ (1); The Epiphany, or the Manifestation of Christ to the Gentiles (6); The Conversion of St. Paul (25). Note: "All the Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Fests [are Days of Fasting]." (All days and dates have been taken from the Prayer Book.)





and woman begin their life together before the altar of their Father's House.

The Burial Office, read for every baptized member of the Church, should be read in the church. Here again, the Prayer Book presupposes that this is where it shall be read. The service is for the entire parish as a Christian Family.

In the Burial Office members of the Christian Family commend the soul of the faithful departed into God's keeping and pray for those who mourn. It would be tragic indeed if members of the Christian family could not meet in the Christian Family's home and show their concern for a brother or sister departed.

The Burial Office provides for the participation of the entire parish family: Psalms are said, the Creed is recited, we pray the Lord's Prayer, and say "Amen" to the other prayers. The Church provides the setting and the service books for the Burial of the Dead. The church building itself reminds us of the hope of our own resurrection, the promise of our Lord.

All of the Prayer Book services, as they are held in the church, draw us closer to the church building as our spiritual home, and draw us closer to each other—the Christian Family gathered in its Father's House. *(Taddled from the Bishop of Kentucky's* Letter.)

★ ★ ★

A MATTER OF HONESTY

WE ALL want God, but do we always want what God wants? This is a problem of honesty. At an early age we learn to combine our will and God's will into a "way of life." Sooner or later we discover the combination to be painfully unsatisfactory and often completely unlivable. This is a crisis of honesty. Because of the problem and the crisis, a serious consideration of honesty is demanded.

The will is that faculty of endowment of our soul which chooses to be (or not to be!) what we already are—sons of God; but we are also sons of Adam, and as such we inherit the effects of his sin and rebellion. Consequently, as Adam's son we are often blind to the truth and unable to choose the good. Honesty is not easy. Nevertheless, the development of an honest will is absolutely necessary, for it is not just a sign but the means to vital union with God. The exercising

of our free will to fulfill God's will is our essential human condition and happiness. Honesty is a quality of the will.

Whatsoever things are honest, whatsoever things are just . . . think on these things. (Phil. 4: 8.) The just man gives each person what he deserves. The sentimental or self-indulgent person cannot be just, nor, consequently, can he have a peaceful soul. He is too much concerned with his own feelings and misunderstood needs to see the true worth of others—beginning with God Himself!

No creature, especially the sinful one, and not even the disciplined Christian, can be just toward God, because he is always in debt to Him for his creation, sanctification, and salvation. This, rather than a human analysis of weakness and faults, is the true basis of humility. Justice teaches us the utter necessity of the Church's rule of worship in the Eucharist; justice promotes the confession of our sins in the Sacrament of Penance; justice prompts our first feeble steps away from the worship of self (the only alternative to the worship of God) and to a complete donation of ourselves to God.

What justice are we to show ourselves and our neighbours? We owe ourselves only the love of God, and that is all we owe our neighbours. Honesty is never afraid of the cost of love, because it knows the source of all love—God.

To understand and appreciate anything is to know its real worth—its honest value. God is the only Person whose existence is perfect; as Christian theologians tell us, *His* existence is *necessary*—it comes from within Himself; He is reality; His honest work is infinite. On the other hand, our existence is imperfect (the agony of our own experience tells us that); we are unnecessary and utterly dependent; our existence comes from another, outside ourselves; our "reality" is only relative. Yet, paradoxically, by our Baptism we have been spiritually grafted into the absolute reality of God. This is the reason why the honest Christian

SUGGESTION: *Dice some celery and peeled eggplant, add salt, pepper, and a touch of garlic, simmer in a covered skillet till vegetables are clear. Remove garlic button (if you've used one), add canned tomatoes (somewhat mashed up), put in open baking dish, cover not too heavily with dry bread crumbs (don't use crackers), heat in oven till crumbs are light brown. Remove and serve. (Private to cooks: let the guests guess what they are eating; when told, at least one will say, "Why, I don't eat eggplant!")*

can be, and must be, supremely confident and joyful.

What about our neighbour's faults? They may be evident enough, but they do not destroy the image and likeness of God in his nature. Honesty may compel us to recognize his faults, but honesty also compels us to remember the deeper truth and not give way to resentment and annoyance prompted by self-love. The same honesty may make us see human imperfections of the Church, but honesty will also confront us with the Church's divine origin, authority, and vocation. The Church indeed suffers crucifixion daily, and we are all involved in it. *Ye are partakers of Christ's sufferings.* (I Peter 4:13.) But crucifixion is followed by glory and eternal joy. Members of the Church are members of the whole Christ in His total reality.

If truth is the knowledge of that which is, it is therefore essential for us to know God, for He is the fullness of existence. It is hard to know God; He does not speak directly to us as nature does; He does not compel our minds. He must be sure of Himself, and He must be sure of the plan of His creation, including our part in it. He must be confident that our weaknesses and sins do not jeopardize the plan. He knows the truth about us, and He rejoices in that truth because it is His truth. He is willing to wait for us to discover the truth about Him so that we may rejoice with Him, now, and forever, in His glory. Are we not made in His image and likeness? As He rejoices in His own infinite truth, He is seeking our free response to His truth—the act of faith. This is the truth about God's creative acts and the truth about our created existence; this is the honest truth about life.

Why do we wait so long in seeking God's truth? Our minds are partially blind, as we say; we therefore content ourselves with lesser truths, partial truths; yet we witness to our need of the one true God even in our blindness. We seek the lesser truths *as if they were God.* We seek them so zealously and in such a universal pattern that the Church is able to give us a chart of our disordered loves: pride, envy, gluttony, sloth, lust, anger, covetousness. Our blindness does not hide the insufficiency of these "little" loves: we know instinctively that they are cheating us—and God, but will we not surrender them for the worship of the One, True God?

In our frustration and rage we must find someone to blame —our neighbour and by extension our family, parish, community, country, this world. Our neighbour's faults, which are only his share in the univer-

As this issue of TAD goes to press, information about the recently concluded Lambeth Conference of Anglican Bishops is not sufficiently at hand for an adequate and intelligent appraisal. The Editors hope to review the Conference fully and faithfully in the next (Winter) issue.

sal and fallen condition of mankind, are the cause of our misery. It makes no difference whether we criticize him, ridicule him, or murder him, for the principle is the same—he is guilty. Is this the *truth?*

God corrects our crooked thinking from the Cross. He teaches us that the whole human race is guilty, that it cannot remove its own guilt, but that the perfect Representative of man, the God-Man Jesus Christ, has taken the guilt upon Himself. His sacrifice on the Cross removes the guilt of Adam's sin, but the effects of the sin remain to become our share in the labor of redemption or the labour of obedience, as St. Benedict calls it.

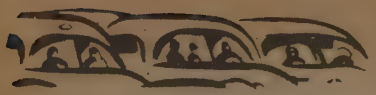
Each one of us must accept Christ's sacrifice and live in the continuing redemption of that sacrifice, which is nothing else but the continuing sacrifice of the Church.

And ye shall know the truth; and the truth shall make you free. (St. John 8:32.) *(Taddled from* The Nashdom Abbey Record.)

BUT ONE STOPPED

NOT LONG ago I read an article on "the heartlessness" of New York residents; how they rushed along paying no attention to other people and not caring about anything but themselves. I know that is rather generally true and that it is certainly the impression visitors get, but I had an experience just the opposite on the evening that I arrived there on the way to report to St. Luke's Hospital.

I was to have a general check-up to determine the cause of a difficulty in walking. For some time I had been limping around in such a manner that I caught myself singing the old theme of "Grand mammie tippy toe." I limped through the station out onto 42nd Street and tried to hail a cab. My hotel for the night was only five blocks away, but it was too far for me to walk and carry a suitcase. No cabs would stop for my signal, so I limped along a few more yards and tried again and again.



Every time I got near a bus stop I missed the bus because I could not limp fast enough from the curb.

As I was limping along to an open space at the curb, I heard a woman's voice, "Is the grip so heavy, Father?" I turned and saw an elderly woman behind me and replied "No, it's not so heavy. I just can't limp fast enough to get out for a cab." "I'll get you one, she said, and out to the edge of the traffic she went. *She* stopped one right off! The woman directed the cabbie to my hotel and, as I turned to thank her, she shoved a dollar bill into my hand and insisted that she be allowed to pay the bill.

All the others passed by . . . but one stopped and took care of him. *(Taddled from* The Holy Cross Magazine.)

★ ★ ★

THE CHURCH IN WALES

NO one knows exactly when or by whom the Church was first planted in Wales but we do know that the Church was here before the Roman legions left Wales in A. D. 383. It has been here ever since.

Throughout the first seven centuries (from the beginning until the Norman Conquest), the Church in Wales was self-governing, independent of both Rome and Canterbury; after the Norman Conquest, it became a part of the Province of Canterbury and thereby was brought into active communion with the Church of Rome; after the Reformation the Church in Wales ceased to be in communion with Rome but remained a part of the Province of Canterbury. Since its disestablishment and disendowment (in 1919), the Church in Wales has again been self-governing, in communion with Canterbury, but not, of course, with Rome.

The constant feature throughout its vicissitudes has been that the Church in Wales has always retained the essentials of Faith and Order that belong to the Catholic Church of Christ. The Church in Wales has always been the Catholic Church in Wales.

During the first seven Centuries its bishops and priests, except for an occasional Irishman, were all Welsh, and except for some contacts with the Celtic Churches in Ireland, Cornwall, and Brittany, it worked in almost complete isolation from the Church in the rest of the world.

Its mission was to win pagan Wales for Christ (proof of its success is to be found in the names of parishes which preserve the names of Welshmen

who planted the Church in those places), and in doing so it became the Church of the whole people of Wales.

Most of the parish churches today occupy hallowed sites, and by means of place-names the memory of the early heroes of the Faith is retained as a living part of the Welsh spiritual heritage today. In the most natural way we feel our spiritual oneness with them—Dewi, Dyfrig, Deiniol, Teilo, Cadog, Beuno, and others: there are some of whom we know little or nothing except their names and the places where they laboured for Christ, but by their combined efforts Wales was won for Christ and His Church.

At that time Welsh was, of course, the only language spoken in Wales, yet throughout that period, during which the Church took effective possession of the whole country, not a single word of Welsh was used in the Church's services. It is hard for us to realize it, but neither St. David nor any other Welsh saint ever celebrated the Eucharist or had any other services in Welsh. No doubt Welsh was used in preaching and teaching (otherwise the Welsh people could not have been converted to the Christian Faith), but the services of the Church were all in Latin, which, except for the bishops and priests, few understood.

The Norman invasion caused the Church in Wales to lose its independence. National pride today makes the memory of this somewhat painful, but it was not all loss. It is the nature of the Catholic Church that its various parts should be in communion with each other. We see the value of this in the Anglican Communion, in which a large number of self-governing Churches are in full communion with all other Anglican Churches. The smaller the Church the more it needs to cherish its contacts with other parts of the Catholic Church. Perhaps at the time the Church in Wales needed the enrichment that came from its incorporation into the Province of Canterbury. At any rate, the union with Canterbury did bring immediate advantages.

First, there was the organization of the Church in Wales into dioceses and parishes with territorially defined boundaries. (Similar organization had been going on in England for several centuries.) We are so familiar with the parochial system that it is hard for us to imagine the Church without it, yet for over seven centuries the Church in Wales had none. The arrangement, by which a particular priest is entrusted with the care and government of all the souls who live in a defined area, is of great pastoral value. The priest knows the extent of his spiritual responsibilities, and the people know who is their spiritual pas-

tor. In this way the Church becomes not a mere institution, but is embodied in a personal relationship.

Another advantage that followed was the opportunity to share with England the Norman passion for building great and noble churches. The glorious nave of St. David's Cathedral Church, for instance, is the work of the early Normans. Nothing on this scale and of this grandeur had been attempted by the Church in Wales during its period of independence. Yet who now thinks of St. David's as an alien building? Though its nave was built by a foreigner in a foreign style we all regard it as our most precious architectural possession. So it is with all our cathedrals and ancient parish churches: they are all in an architectural style brought to Wales from England yet no one regards them as foreign. We all love them deeply.

Although the Church in Wales had become part of the Province of Canterbury it still retained its liturgical freedom, and after some twelve centuries and by its own choice, the Church in Wales still worshipped in Latin.

At the Reformation the connection with Rome ceased, but the union with Canterbury continued. While the spiritual needs of Wales were not always well served during the Reformation, some valuable fruit continued to be garnered from the union with Canterbury. The Church of England adopted the vernacular principle ("It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people"), and authorized the reading of the Bible in England in church, and adopted a complete English Book of Common Prayer—thus breaking with a practice of nine and a half centuries.

Had this not been done, Wales would not have begun to enjoy in the 16th century for the first time in its history the immense blessing of having the Bible and the Church's services in Welsh.

The Church in Wales has gained more than it has lost by its disestablishment (in 1919), but its disendowment is, of course, another matter. Now that the Church in Wales stands by itself, without the support of the State connection, its true character as the Catholic Church in this land is more plainly seen.

Relying upon its inherent spiritual authority, it accepts pastoral responsibility for every soul in Wales, and, amidst many difficulties, is faithfully striving to fulfil that responsibility. *(Taddled from an address by the Archbishop of Wales,* Monmouth Diocesan Gazette.)

THE QUARTER WATCH

THE BISHOP of Alaska recently confirmed an entire community — appropriately called "Christian Village." ¶ Word has come of the death of II Bishop of Iran (1919-1935) and sometime Assistant Bishop of Birmingham (1937-1954), at the age of 79; the former Bishop of St. Helena (Napoleon was exiled to the island by that name) and of Damaraland (South Africa), in Susses; and the Bishop of Derry and Raphoe (Church of Ireland), in the See City of Londonderry. ¶ The Bishop of Nagpur (Church of India, Pakistan, Burma, and Ceylon) no longer has to ride a bicycle to get about his diocese of 62,000 square miles (larger than the State of Georgia) — thanks to 13,000 Liverpool (England) Sunday School children whose overplus giving has allowed the Bishop to buy an automobile. ¶ The distinguished firm of A. R. Mowbray & Co., London ("a household name within the household of faith"), is celebrating its centenary this year. (Much of the altar ware of the American Church has come from Mowbrays.) ¶ The Society of St. John the Evangelist ("Cowley Fathers") had a meeting of all superiors of the Order, at Oxford, and re-elected the present Superior-General. ¶ Have you ordered your copies of *A Pocket Directory of Episcopal Churches?* ¶ Word has come of the death of His Holiness Alexander III, Patriarch of Antioch, and of the death of the Serbian Orthodox Patriarch, the Archbishop of Pec and Metropolitan of Belgrade - Karlovac. ¶ The Presiding Bishop of the Holy Catholic Church of Japan received from the Kobe Fellowship and at the hands of the Assistant Bishop of Ely £1000 (with the promise of £1000 more by the end of the year) towards the building of his new cathedral church. ¶ The Suffragan Bishop of Jarrow (assistant to the Bishop of Durham) has been translated to the Diocese of Wakefield (and enthroned as VII Bishop), a diocese set apart in 1888 and taking its name from the See City made somewhat famous by the poem, "The Vicar of Wakefield." ¶ St. Luke's Hospital, Quezon City, Philippines, is adding three wings to the hospital, building a school of nursing and a nurses' residence. ¶ The III Bishop of Egypt and Libya has announced his resignation. ("I feel that the present conditions in Egypt are being used by God to enable the Church to go forward under native leadership.") ¶ The Diocese of Chichester (Eng-

QUESTIONS about the faith and practice of the Church are invited for publication and answering in future issues of TAD. Each inquiry must be accompanied by (1) the author's name and address and (2) the pseudonym he wishes used. *Address: Questions Editor, TAD, Nevada, Mo.*

Enroll me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it within 10 days after its arrival, otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership at any time upon due notice to the Club.

My first selection is to be *Sins of the Saints*, the 1958 Autumn "Book-of-the-Season," just now published and distributed.

☐ Mr. ☐ Mrs. ☐ Miss

(My Name)

(Mailing Address)

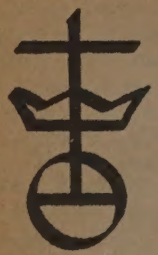
(City, zone, and state)

(Parish)

Fill out and mail to the
EBC ★ NEVADA ★ MO.

land) recently enthroned its 97th bishop. [Connecticut, set apart in 1783, has now only its sixth bishop.] ¶ Father Trevor Huddleston, C. R., author of *Naught for Your Comfort*, recalled from South Africa in 1956, and recently novice master at Mirfield, has been appointed Prior of the London House of the Community of the Resurrection. ¶ The Chancellor of the University of the South and Bishop of South Carolina bestowed the University's degree, Doctor of Civil Law, upon the Archbishop of Canterbury, in Lambeth Chapel. ¶ The Bishop of Northern Indiana presided at the first solemn profession in five years at St. Gregory's Priory (Order of St. Benedict), Three Rivers, Michigan. ¶ The Archbishop of Canterbury has accepted an invitation to visit officially Japan next spring in order to take part in the centenary of the Holy Catholic Church of Japan. ¶ Word has come of the death of the former Superior of the Community of the Resurrection (the "Mirfield Fathers"), the Rev'd Raymond Raynes, in England. At the Requiem celebrated in the Church of Christ the King, Sophiatown (South Africa), the brethren of the Community sat in the choir; at the front of the nave on one side sat the diocesan clergy, European and African, and on the other side the Wantage Sisters and Whitby Sisters (religious orders originating in England). Among the Africans present were whole families who grew up under Fr. Raynes' spiritual care. Said one witness: "the human strands of a quarter-century of history were gathered here and laid at Christ's feet upon the altar, above

which towered the challenging figure of Christ the King." ¶ The Assistant Manager, Tour Director and Press Representative of the Metropolitan Opera Company (Francis Robinson) was baptized in St. Paul's Hendersonville (Kentucky), and confirmed in Holy Cross Church, Mount Pleasant, by III Bishop of Tennessee. ¶ The Archbishop of Canterbury consecrated the first Chinese priest to be *made a bishop outside China* as Assistant Bishop of Singapore. ¶ Since the first printing in 1952 the Diocese of Maine has placed 65,000 diocesan Church maps in circulation. ¶ The Provost of Guilford solemnized the marriage of one of his daughters (Catherine, for six years a member of the Royal Ballet) to Anthony Brooks Firestone, second son of the president of the California tire and rubber company by that name. (Provost: "In early Christian usage the official next in dignity to the abbot of a monastery, but now especially the head of an ecclesiastical [cathedral] chapter. In England the title is used in the newer dioceses [such as Guilford, 40 miles S. W. of London, set apart in 1927] of the head of the cathedral chapter where the cathedral is also a parish church and the provost is thus also an incumbent with cure of souls."—*The Oxford Dictionary of the Christian Church*. The title "dean" is usually reserved for the priest who is the head of the chapter of a cathedral ("dean of the chapter") which is not also a parish church; in the U. S. A. the title "provost" is not used, and no great distinction is made between the dean of a strictly cathedral church and the dean of a cathedral church that doubles for a parish church). ¶ The Senior Chaplain to the Archbishop of Canterbury will become Professor of Systematic Theology in the University of McGill, Montreal (Canada), and Principal of Montreal Diocesean Theological College, in September. ¶ The Diocese of Northern Michigan has relinquished all aid from the National Church. ¶ The plane on which the Bishop of Honolulu was a passenger (on the way to Lambeth) smash-landed in Manila; one passenger was injured and another killed. The Bishop of the Philippines was on hand. ¶ The Bishops of Massachusetts (retired), Meath (Church of Ireland), and Southwestern Brazil recently consecrated a bishop for the Church in Portugal. ¶ The Lilly Endowment Fund made a grant of money to Kenyon College for the purpose of studying the needs of the College's divinity school, Bexley Hall. ¶ The Mother Superior and another sister of the Community of St. Margaret (Louisburg Square, Boston), visited the Mother House and other convents of the Order in England. ¶ The V Bishop of Ontario and sometime Archbishop and Metropolitan of Ontario (John Lyons) died recently. ¶ The Rector of St. John's Parish, Oakland (California), received an all-expenses-paid trip to Europe and the Holy Land as a gift from a member of his congregation in appreciation of his pastoral assistance. ¶ Recommended reading: *This Is Conversion*, by the Archbishop of Cape Town (author of the EBC's *Uncomfortable Words*), Morehouse-Gorham Co., New York, $1.25.



If you are interested in promoting and supporting education that is genuine and thoroughly Christian, and want to know more about it, send fifty cents to Christ the King Foundation, 620 Barton Place, Evanston, for a copy of Papers and Studies No. 1, *in which are discussed "Four Meanings of 'Education'" by the Professor of Moral and Intellectual Philosophy at Northwestern University, "The Possibility of Philosophical Unity" by the Professor of Philosophy at Indiana University, and "Can Christian Philosophy Be Taught in a Christian College," by the Professor of Philosophy at Harvard University.*

¶ Read somewhere: *The Bible is the child, not the mother, of the Church.* (Protestant bodies are often heard to say that their organization was founded on the Bible. The Church as a Living Body is not and could not have been founded on a book, particularly a book put together by the Church herself; she was founded by Christ our Lord, Son of the Living God, and is perpetuated into our time and place through the office of the Apostles and their successors the Bishops. "No bishop, no Church" is a well-worn and respected saying. St. Cyprian said that the man who does not have the Church for his mother does not have God for his father. ¶ The American Church Building Fund has lent over $1,000,000 for new and rebuilt churches, parish houses, and rectories. ¶ Word has come of the death of the Most Rev'd Michael, of the Archdiocese of the Greek Church in North and South America, in New York City. (He became Archbishop when his predecessor (Archbishop Athenagoras) was named Archbishop of Constantinople and Ecumenical Patriarch in 1949; more than 2,000 persons attended Archbishop Michael's four-hour enthronement.) The Suffragan Bishop of New York represented the American Church at the Archbishop's funeral. ¶ Physicians belonging to St. Paul's, Manhattan, have banded together to minister to the healthful needs of the people living in the neighborhood of the parish church. ¶ Some money and thank-you letters have been coming in as a result of the mailing of the first issue of TAD; by the time the next issue (1958-59 Winter) goes out, we hope to have devised an acceptable and convenient manner of acknowledging the same. Meanwhile, we ask our readers to be patient with us—please. By the way, if any reader wishes to send TAD to somebody else, provision is made elsewhere in this issue for that happy accommodation. ¶ The Curate of the Church of the Advent, Boston, guided a group of Churchpeople to Bermuda and back. ¶ The Suffragan Bishop of Michigan lost by death both his parents within four days. ¶ Recommended for altar

guilds: *A Working Manual for Altar Guilds*, Dorothy C. Diggs, published by Morehouse-Gorham Co., New York, at $2.00. ¶ W. Dudley Gale, great grandson of I Bishop of Louisiana, has given the University of the South one of the world's largest carillons (56 bells, 23 tons, cast in France, $65,000 in cost) as a centennial gift; another great grandson, Joseph Merrick Jones, a New Orleans lawyer, has arranged to give $100,000 to the same institution. ¶ Robert Young (movies and television) sends his daughters to a Church School operated by the Diocese of Los Angeles. ¶ The Editor of the Church's *Historical Magazine* will resign at the end of the year. ¶ A daughter of the late Christopher Morley (author of *Kitty Foyle*, etc.) took to husband a St. Louis artist in the Church of the Transfiguration, New York. ¶ The Vice President of the U. S. A. will represent the President at the dedication of the American Memorial Chapel in St. Paul's Cathedral Church, London, the day before Thanksgiving Day next. ¶ St. George's, Stuyvesant Square, New York, has replaced a $79,000 organ (installed in 1927) with a $125,000 new one. ¶ The Rector of St. Luke's Parish (Washington) gave repairmen a life-size rubber snake to leave in a conspicuous spot on the roof of the church to keep away pigeons inclined to coo overmuch. It worked. ¶ A grandson of Stephen Grover Cleveland, XXIV President of the U. S. A., is priest in charge of St. Paul's, Holikachuk, Alaska. ¶ The Bishops of the American Church presented to the Arch-

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bishop of Canterbury for dedication and use in the chapel of Lambeth Palace a new organ (built in Archbishop Cranmer's study); it takes the place of one destroyed during the war and commemorates the first Bishops of New York, Pennsylvania, and Virginia, who were all consecrated in the chapel. ¶ Leading industrial concerns in England have promised to contribute to Oxford's new and soon-to-be-built college, St. Catherine's, $1,680,000 — approximately one-sixth of the costs. ¶ Unveiled and dedicated in Trinity Church, Atchison (Kansas) a plaque sacred to the memory of the late Amelia Earhart, who was baptized and confirmed there. ¶ To every communicant added to the diocesan mailing list, either by Confirmation, reception, or transfer, the Suffragan Bishop of West Texas sends a booklet, "Church Gifts and Bequests." ¶ The Diocese of New York has sold the old Lorillard building on Lafayette Street, New York. It was the private mansion of the Lorillard family generations ago when Lafayette and Bond street was the center of the city's most fashionable residences, and was given to the Diocese of New York by Catherine Lorillard Wolfe some 70 years ago and was known as Diocesan House. ¶ The Diocese of Long Island's School of Theology will move into a new building in Garden City especially built for the purpose by Mrs. George Mercer, Jr., in memory of her husband. The School was set up three years ago to accommodate business and professional men (some 50 this Autumn) who wish to prepare for the priesthood. ¶ With Divine permission the next issue of TAD will be published next Winter —in January.

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